

wise disqualified. They have no systematic arrangements among themselves and with the villagers for united action in emergencies.

The effect of this was seen during the recent disturbances in town, when a requisition by the Lieutenant-Governor to the Deputy Commissioner of Police to send 300 Malays to town under the command of one of the Pēnghûlu Bēsar and to hold other 300 in readiness at the coast villages under the other Pēnghûlu Bēsar was answered by only about 120 being sent over without the Pēnghûlu Bēsar, but with so many Pēnghûlu Mukims that among the men from my neighbourhood there was a Pēnghûlu for every seven. While some Pēnghûlus had only one or two followers. The Pēnghûlu Mukims should have been left, as was intended, in their villages to watch them and send in more men to the Pēnghûlu Bēsar. The Malays were everywhere, so far as I went among them, willing and ready to obey the order of Government, but they were kept back, as they alleged, by orders from the local heads of the paid Police, the Pēnghûlu Bēsar, who seem to have considered it necessary to keep some 10,000 male adults at their homes, or marching in bands up and down the country, to look after a few hundred Macao coolies.

The Malays on my lands are bound by an article in their leases "to conform to such regulations as the landlord may, from time to time, make, in aid of the observance and enforcement of the law and for sanitary purposes within the limits of the estate." These men and the Malays of the villages and *kampongs* adjoining have asked me to arrange with them a plan for their protection against gang robbers and for their more systematic action on the occurrence of disturbances among the Chinese, but I do not think that any such plan could be efficiently carried out without the sanction of Government. If it should be thought that my knowledge of the inhabitants and constant visits to different parts of the districts along the Muda and the Kreh, would be useful in introducing and bringing into working order such a plan, my services are entirely at the disposal of the Lieutenant-Governor.

I would suggest the following:—

Plan for the Police Protection of the Muda Districts.

The experiment of a Volunteer Police to be tried in the Districts along the Muda and the Kreh, which are at present without Police and are with difficulty accessible by the Police from their distance from Police Stations and want of roads.

The experiment to be made gradually and cautiously, beginning with the inland districts, where the societies have no branches or influence, selecting the best men to work it, engaging the villagers heartily in it, and imparting to them, and especially to the headmen, some knowledge of their legal obligations in cases of gang robberies and other crimes attended with violence.

The plan, if successful, could be afterwards extended to other districts, so as to keep down the cost of the paid Police, which already presses heavily on the rate-payers and affords them little protection from ordinary crimes and none from extraordinary ones, such as gang robberies, persecutions by Malay societies and disturbances of the peace caused by the dissensions of Chinese and Malay Societies.

The Malay Pēnghûlus to be directly responsible to the Lieutenant-Governor and his Assistant in the Province and not to the Deputy Commissioner of Police, although they will act in aid of the Police. They will maintain a direct communication, as it were, between Government and the population, and be highly useful in influencing and informing the villagers in accordance with the policy of Government. For example, the Lieutenant-Governor might explain to them the mischief done by the societies and engage them to discountenance them.

The system should be totally disconnected with the *mukims* (parishes), mosques and *jumahas*, and the Pēnghûlus of *mukims* or mosques should not be employed as Pēnghûlus. There would otherwise be danger of the *jumahas* and their heads acquiring too much influence and too powerful an organization. The *jumahas* bring a strong social pressure to bear on the villagers in the interest of a stricter and more fanatical observance of Mahomedanism and a greater submission to their religious leaders.

The two paid Police Inspectors who now have the title of Pēnghûlu Bēsar should be called Inspectors if retained, so as to confine the title of Pēnghûlu to the village headmen.

1. The larger villages to be divided into *kampongs* of 20 to 30 houses each.

2. Each of these *kampongs*, and every hamlet or group of houses apart from the villages to have a *Katua Bēsar*, *Katua Kechil* and *Kweang* (messenger).

3. Such a proportion of the adult males as Government thinks fit (or the whole in particular *kampongs*) to be enrolled as a volunteer police.

4. A certain number of these to be detailed, every three months, in each *kampong* to turn out with the *Katua Bēsar* when required,

the others to guard the *kampong* on such occasions under the Katua Kechil.

5. Groups of adjacent *kampongs* to form *Dairahs* under a *Pënghûlu Bësar* and *Pënghûlu Muda* with their *Kweangs*.

6. The *Pënghûlus* and *Katuas* to be furnished with muskets, swords and other arms by Government, and the *Pënghûlus* to be licensed to carry swords when they are abroad.

7. The enrolled villagers to be licensed to keep such arms as may be sanctioned, and to carry them when on service.

8. The *Pënghûlus* to be appointed Constables.

9. Every *Pënghûlu* to be furnished with a gong and every *Katua* and *Kweang* with a wooden *tong-tong* such as is used by the Police in Java, and a system of alarm signals with these to be prescribed.

10. The *Pënghûlus* to receive written appointments under the seal of the Lieutenant-Governor. The *Katuas* to be annually elected by the enrolled villagers, subject to the confirmation of the Lieutenant-Governor.

11. When gangs of robbers or other disturbers of the peace are abroad, the nearest *Pënghûlus* or *Katuas* to beat a *rapid* alarm signal, which will be repeated by the adjacent *Pënghûlus* and *Katuas* and stop as soon as it is so repeated. The presence of the robbers, rioters, &c. in or near any *kampong* to be indicated by *slow* beats continued till they have left, and their vicinity to another *kampong* is signalled in the same way. When the signal is heard every *Pënghûlu* and every *Katua Bësar* with his men to run to the place where the robbers are. The *Katua* who is first on the spot to take the general direction of the volunteers until the arrival of the *Pënghûlu* of the *Dairah*, who is to take the command of the "Hue and Cry" and retain it, unless it is assumed by a Magistrate, Justice of the Peace, Deputy Commissioner, or Inspector of Police.

12. The ordinary duties of the *Pënghûlus* will be to receive from, and furnish to, adjacent *Pënghûlus* and Police Stations notices of movements of robbers and noted or suspected criminals, to prevent crimes, arrest criminals, &c. They might also have other useful duties assigned to them, such as keeping a registry of the inhabitants, births, deaths, marriages, divorces, &c.

13. The *Pënghûlus*, *Katuas* and *Kweangs* to be exempted from rates. If the system be found to work well, the *Pënghûlus* might receive a small salary.

14. Cattle stealing, now so common, to be checked by a system of passes.

15. Persons not to be allowed to cross or descend the *Muda* at night without passes from a *Pënghûlu*.

For the more effectual police of the Muda and protection of our districts adjoining it, it is desirable that arrangements should be come to with the Râja of Kĕdah with respect to passes for men and cattle; the arrest and detention by his Pĕnghûlus of persons charged by any of our Pĕnghûlus or Police Officers with a crime committed in our territories when the charge is verified on oath, or a warrant by a Magistrate or Justice of the Peace to arrest such persons is produced; the taking up the Hue and Cry when gangs of robbers escape from the Province across the frontier. Information as to apprehended crimes, movements of robbers, &c. should be communicated by the Pĕnghûlus on the one side of the river to the Pĕnghûlus on the other side. And the Pĕnghûlu Bĕsar at Kôta, who is the Superintendent of the districts on the Kĕdah side of the river and a Magistrate or a Justice of the Peace on our side should form a standing international Commission for the better preservation of the peace on the river and its borders, the regulation of ferries, the prevention of the passage of criminals and stolen property, the arrest of fugitive criminals, the prevention of smuggling, cattle trespasses, &c.

The Râja, it is also suggested, should be asked to empower the Pĕnghûlu Bĕsar or a Hakim at Kôta to hold a Court for the recovery of debts by creditors on our side from persons who have fled to, or reside on, the Râja's side.

J. R. LOGAN.

20th August, 1867.

I see no objection to the carrying out of Mr. LOGAN's project in part, leaving the rest for future and more mature consideration. Pĕnghûlus, willing to act without salary, might be appointed along the line of the Muda, who might be permitted to carry arms. The Government have none to supply, not having sufficient for the Police. They might be permitted to recommend and appoint, under section 21 of the Police Act, a certain number of men to act as Special Constables, also to be permitted to carry arms, and the Pĕnghûlus themselves might be appointed under the same Act, the Commissioner of Police having only such authority over them as he should receive from the Lieut.-Governor. Then, people might be appointed on the application of Mr. LOGAN as required by the Act, and a system of communicating by means of gongs, or otherwise, might very well be adopted for mutual information and protection. I quite agree with Mr. LOGAN, and had already

adopted his opinion, that the paid Pēnghûlus should be in the position of the Parish Constable in England. If Mr. LOGAN approves of this, perhaps he will name the Pēnghûlus to be appointed.

A. E. H. ANSON,
Lieut.-Governor.

Lieut.-Governor's Office,
30th August, 1867.

To

PERCY WINDSOR EARL, Esq.,
Commissioner of Police,

Prince of Wales' Island.

Sir,

I have the honour, on behalf of the inhabitants of Muda District liable to be called out as part of the *Posse Comitatus* and who have signed agreements to act in keeping the peace and in aid of the Police, to request that you will be good enough to appoint the persons whom they have elected for that purpose, and whose names are entered in the Rolls now sent for your inspection, Constables under Section 21 of the Police Act of 1856, to keep the peace within their respective Dairahs and Kampongs, from this date till the end of next year; to which I beg leave to add my own request.

In the event of the peace being disturbed by gang-robbers or others, the villagers will be called out by these Constables and act under their directions until an officer of Police, or other person having lawful authority in that behalf, arrives at the place of the disturbance and takes the direction.

The Constables have also undertaken to give immediate information to the nearest Police authority of all crimes or intended crimes that come to their knowledge, and to attend, with as many of the villagers as may be required, whenever their aid is called for by any officer of Police.

The Constables will serve without pay, but it is hoped that, in consideration of the saving of expense which such a system of supplementary Volunteer Police may enable Government to effect in the regular Police force, the Municipal Commissioners will think it proper to remit some portion of their rates. At present, as you are aware, a large portion of the District is without Police Stations and roads. Without an organization of this kind, the villagers are defenceless against gang robbers, and this is true

even of those portions that are in the vicinity of Police Stations, for it cannot be expected that half a dozen Policemen can beat off or arrest armed bands of 20 to 70 men unless they are aided by the Hue and Cry, which has been proved by the recent gang robberies in the south of the Province as well as by many in former years in the north, to be wholly ineffective when the *Posse Comitatus* is not thus organized. The mere knowledge that the villagers are everywhere prepared to resist gang robberies will, it may be anticipated, have the effect of making them less frequent. I intended to arrange with the Muda villagers a system of signals by beat of wooden drums such as are used by the Police of Java, but I think it would be better if you were to introduce such a system for general adoption both by the regular and the Volunteer Police.

I have the honour to be

Sir,

Province Wellesley,
15th October, 1867.

Your most obdt. servant,
J. R. LOGAN.

To

The Hon'ble Colonel ANSON,

Lieut.-Governor,

P. W. Island.

Sir,

1. Referring to the Memo. which I submitted to you on 20th August last on the subject of the organization of the Malay villagers of the Muda and Kreh districts, under headmen, for their mutual protection against gang robbers and other purposes, and to your Memo. thereon, dated 30th August, approving of the experiment and requesting that I would name the Pénghûlus to be appointed, I have now the honour to forward lists of Pénghûlus and rolls of the volunteers. Acting on your suggestion, the Pénghûlus and Katuas have been appointed "additional constables" under Section 21 of the Police Act of 1856 on a formal application made by the villagers and myself to the Commissioner of Police.

2. Instead of selecting the headmen myself, I thought the better course, for reasons which I shall presently give, would be to visit the different villages, talk over the matter with the Malays, arrange with them the most convenient division of the groups of population into *Kampongs* or villages and of these into *Dairahs* or districts, and then leave it to the villagers to name

their *Katuas*,* or elders, and the latter to name the *Pēnghûlus*,* or heads, for submission to you.† With your approval, I also adopted a form of agreement which is printed in English and Malay at the head of the Rolls, by which the signers agree to aid in keeping the peace, and not to join unlawful societies. Opposite the name of each is a list of the arms kept by him, and for which licenses are requested.

3. It has necessarily taken some time to get the plan carried out thus far amongst so scattered a population. Almost universally it has been received with the greatest favour. In some of the villages towards the west, where there is a *Jawi-pakan* admixture and where the influence of two of the town *jumahas* and one of the Province ones was recently great, hesitation was shewn by individuals, who asked if Government, after doubling and trebling the assessed rates on the lands and rating their houses, might not intend to put on new taxes, or make the volunteers keep up the roads and drains, or serve as soldiers? I explained to them that the Municipal Commissioners had simply directed re-assessment at the true or improved valuation, that the proposed system was a purely voluntary one originating with myself and heartily taken up by the Malays in my quarter as the surest means for our mutual protection, but that the Lieutenant-Governor had approved of it, would grant written appointments to the *Pēnghûlus* and *Katuas*, and would, I hoped, give it every encouragement if it worked well. In some instances difficulties have arisen from a difference of opinion in the choice of heads, or from bold and crafty men, of whom their more ignorant and timid neighbours stand in some fear, manœuvring to be named as *Pēnghûlus*, but by a little patience and management these difficulties have been overcome.

4. I consider it essential to the success of the plan, and as constituting its distinctive feature, that the village heads as well as those of divisions should owe their position and their retention of it, to the opinion in which they are held by their fellow-villagers. In most cases, the appointment would practically be permanent, but to keep the heads on their good behaviour the villagers should have the option of changing them at intervals, and three years appears to be a suitable term.‡ Among such a

* *Katua* from *tua*, old; *Pēnghûlu* from *ûlu*, the native Malay name for head, now replaced by the Sanskrit *kapala*.

† The *Kwangs* are accredited messengers of the *Katuas* and *Pēnghûlus* named by them with the approval of the villagers.

‡ One year, formerly proposed by me, is, I find, too short a term to render the office acceptable to the Malays and give them a proper training.

population the risk of an office being abused increases with area over which its influence extends. It is necessary, for the convenience of the officers of Government and the marshalling of the Volunteer Police when required to act in large numbers, that there should be Pëng-hûlus of divisions over the Katuas of villages, but although I have, in most cases, limited the numbers under them to from 100 to 150 and trust much to the Katuas to protect their fellow-villagers from malpractices on the part of the Pëng-hûlus, the latter, if retained, will require to be carefully guided and watched. In the course of the selection of the heads I have been more and more impressed with the expediency of regarding the village organization as the basis and safeguard of the system, and confirmed in the distrust I have long entertained of the plan of placing large districts under Malays of leading families. They acquire a degree of influence which is neither safe for the Government nor for the people. They ally themselves with the professing doctors of theology. They strengthen themselves by getting their relatives made heads of Jumahas.* They cultivate an intimacy with members of the Malay royal families on the one side and with the native subordinates in the Government offices on the other. This is but natural, and the influence they usually succeed in establishing is, on occasions, useful to Government, but I have hardly known one who has not yielded to the immense temptations so powerful a position holds out to ordinary Malays, among whose most prominent failing is a greediness for money, or money's worth, got without toil. Dangerous as it has been found to employ Europeans of the lower ranks as Police Inspectors among a Malay population, I believe that there is a more insidious danger in giving to Malays the position of salaried Inspectors of the re-

* For instance, Haji IBRAHIM, a younger brother of the Pëng-hûlu Bësar of Tëluk Ayer Tâwar, is the head of one of the three large Jumahas of North Province Wellesley. About two years ago the Pëng-hûlu having, very properly, procured the dismissal of the Kali for malpractices, it was at first intended by the family and their friends that IBRAHIM should succeed him. But it was thought this would not look well after the part the Pëng-hûlu had taken, and it was arranged that an old Kali, who, several years before, had resigned the office, should resume it for a time, until Haji IBRAHIM could be installed with less risk of provoking invidious remarks. A daughter of the Pëng-hûlu, formerly married to the Province Land Surveyor, AMIN UD DIN (an elder brother of the present Assistant Surveyor SAIBOO) and afterwards to a Malay gentleman of Kedah in the Raja's service, about a year ago eloped with Tunku JUSOH, a brother of the Raja and Governor of the District behind Province Wellesley, who brought her to Penang. With much difficulty a divorce was arranged, and she is now the wife of the Tunku, thus cementing the intimacy that has always subsisted between the royal family and that of the Pëng-hûlu.

gular Police, having, or credited with having, the ear of the European Authorities, and allowing them, at the same time, to assume the position of chiefs of large districts. In a small village the inhabitants are intimately known to each other and often more or less connected by marriage. They are usually on nearly the same social level, and almost every head of a family is a substantial yeoman who ploughs his own acres. A village Pēnghûlu will seldom try, or be allowed, to dominate over a score or two of fellow-villagers as a district Pēnghûlu can over some thousands of the more ignorant Malays, whose faith in his pretensions is in inverse proportion to their personal familiarity with him. Of course there is a counterbalancing risk of the village Pēnghûlu being sometimes found not sufficiently independent of the influence of his relatives and associates, if any of them should happen to be guilty of a crime, but this is a minor risk to that of the wide reaching oppressions and denials of justice which attend the rule of a pleasant mannered District Pēnghûlu who happens to be greedy of money. I regard the Divisional Pēnghûlus in my own plan with some distrust, and would prefer to be able to dispense with them for the present. It will be seen that I have made some changes since the Rolls were signed by breaking up a few of the original Divisions containing two to three hundred adults into smaller ones of about a hundred.*

5. In lately returning to me the printed form of appointment which I had prepared by your desire, you substituted six months from its date for the end of 1868 which I had named as the shortest term within which the system and the first nominees could be fairly tried, and you added a note to the effect that expected changes in the law and in the Police Force would probably render the aid of the volunteers unnecessary after that time. Believing that you acquiesced in the reasons which I then offered against so limited a term, the forms both for the certificates as constables and the appointments as Pēnghûlus and Katuas have been printed with the original term, but the Commissioner of Police, on returning the former signed by him, informed me, at the same time, that you still thought a period of six months would be sufficient. No intimation of this kind was contained in your memo. of the 30th August, and I inferred from it that although you wished to proceed

* The appointment of a second or deputy head for each division and village primarily intended to meet the case of some of the volunteers of a Division being called away under one of the heads to act against gang robbers in another Division and the remainder being left under the other head in charge of the village, and also as a provision against the sickness or absence of a Pēnghûlu or Katua will further lessen the risk of any of the headmen trying to domineer.

cautiously you would be prepared, should the experiment be successful, to sanction the wider development of the plan. If I had supposed that it was not to have some degree of permanency, but might be abruptly put an end to in six months, I could not have taken it upon me to ask the Malays to adopt it, nor is it likely that they would have done so at all as a mere temporary expedient, or, if they had, that they would have received it in such a spirit as to ensure its good working. It would, I fear, entirely defeat our object if, at this stage, the intimation were made to them (not of course by me) that the system now introduced is only likely to be maintained for a few months. I would submit, with deference, that the fairest as well as most expedient course would be to defer any discouraging step of the kind until the contemplated changes take place, when Government, if it thought fit, could abolish the system, in such a manner and with such explanation of its reasons as would be calculated to lessen any dissatisfaction on the part of the Malays.

6. I hope you will allow me, however, to add some reasons in support of those that may be gathered from my Memo. of 20th August, for not looking on the measure as a mere make-shift pending the adoption of those improvements in the Police for which the Settlement is to be indebted to you, and I would preface these reasons by saying that, although I brought the plan forward as one that was peculiarly and urgently necessary in the somewhat exceptional condition of that portion of Province Wellesley in which I have resided for the last five years, I, long ago, when living in the south of Penang, earnestly advocated the association and organization, with the sanction and support of Government and for the purpose of maintaining the peace and counteracting the various class and religious influences opposed to it, of the Malays and the well-disposed inhabitants of all other classes, including the many Chinese who disapproved of the secret societies and wanted nothing so much as adequate social protection against being absorbed into or persecuted by them. A plan on a narrower basis for giving the assessment committee and, as an after-thought, the Police, the aid of divisional Pēnghūlus* was tried by Mr. BLUNDELL when Resident Councillor of Penang, and so long as he remained here and took a strong personal interest in the Pēnghūlus, much benefit was derived from it. It was afterwards extended to the Province, but too hastily to admit of a good selection of headmen, and it soon fell into neglect. More recently Colonel MAN was impressed with

* Pēnghūlu Mukim. Mukim is the territory or rather the group of families attached to a mosque, a parish.

the advantages likely to accrue from its revival on a wider basis. It was a subject of frequent conversation between us, and he intended, I believe, to avail himself of my assistance in introducing it in North Province Wellesley, if the Settlement had not passed from under the administration of the Indian Government.

7. No community is exempt from occasional disturbances of the peace on a scale too large to be immediately dealt with by the regular Police or the Military, even if it were desirable to employ the latter, except as a last resource. This Settlement is exposed to these from three sources—the quarrels, originating here or propagated from abroad, of the Chinese societies; those of the Mahomedan *jumahas*; and the existence of professional banditti in the adjacent Malay states—one of these countries, Pêrak, being at all times and in all places wretchedly misgoverned by a number of Rajas and district chiefs striving with each other who shall excel in habitual rapacity and occasional rapine, and the other, Kêdah, having large and thinly populated wilds all along our eastern boundary. The character and habits of large numbers of our own population, especially of the immigrant and shifting classes, make it very susceptible to such disturbances, and a strong and active element of mischief is supplied, in the case of the allied Mahomedan and Chinese societies, by the ambition, craft and rapacity of a colonial class in which the subtlety of the Chinese, the effrontery of the Kling, and the dissimulation and vanity of both are mingled with the boldness and suavity of the Malay.* From these and from other causes now probably only in their seeds, we cannot expect that the time will soon come when occasions will cease to arise, on which Government must avail itself of the temporary assistance of the well-disposed portion of the local population in resisting violence, because the disciplined force in its regular employment is either not on the scene of disturbance or only present in insufficient numbers. The right of availing itself of the legal obligation of every male above 15 years old to aid in keeping the peace must always be kept in reserve, as this alone can enable Government to oppose, in every part of the Settlement, by a superior force always ready to act, bands of rioters or robbers who may suddenly appear. But our population is very imperfectly acquainted with this legal obligation, and is at present incapable of acting in concert against such bands. On each recurring outbreak of the quarrels of societies or systematic attacks on our villages by gang robbers, we have

* See Note at end.

seen the rural population paralysed and helpless. It is a principal and the more immediate object of the plan now being introduced, to bring home to the villagers a practical sense of their duty as loyal subjects to aid in keeping the peace of their villages and of the Settlement, and to give them an organization that will, for the first time, make it possible for them to supply such aid, and effectively place them, for that purpose, in the hands of the authorities. The simultaneous disturbances of the peace in many parts of the Settlement by the secret action of societies whose members are found almost everywhere, will be met by an equally ubiquitous and permanent resisting force on the side of order. The existence of such a force can hardly fail to exercise a strong deterring influence on rioters and marauders, and it cannot but strengthen the Government and enable it to use the Police and Military with much greater effect than it can now do, when it must either dissipate their strength and harass the men in the vain attempt to oppose every outbreak, or only succeed in protecting a few places by concentrating its force there and leaving the rest of the country to its fate.

8. The plan will subserve other objects of hardly less importance. The wide difference in manners, religion and education between the higher European Officers of Government and the Native population tends to estrange them almost as much as if the latter were a foreign and conquered nation, and not, as a large proportion are, British subjects born in the Colony. The Malays are very gregarious, and the mass are prone to accept the guidance of those who have any pretention to claim it and will take the trouble to exercise it. At present their personal devotion is chiefly bestowed on their religious leaders and on connections of the royal family of Kēdah. It is very desirable that the distance between them and the Officers of Government should be lessened, and that the latter should have the means, when opportunities arise, of establishing such a degree of familiar intercourse with them as is practicable.* At present large numbers in the inaccessible or

* It takes a long time to gain the confidence of the Malays. When a European Official, or any person of position, with whom they are not well acquainted, puts questions to them, they are doubtful of his motives in proportion to their ignorance, and seek to give such replies as will be at once pleasing to him and not unpleasant in their consequences to themselves or their friends. If there are any native bystanders they are doubly cautious, as they know that every word they say may be reported to those whom it may affect. A Malay seldom speaks out the truth, the whole truth and nothing but the truth, unless to those he trusts and when there are no other listeners.

less frequented villages have no personal knowledge of the higher officers of Government. Government means to most of them a Native Inspector of Police, a Sub-collector of rates, a native Land-surveyor, an Overseer of Public Works with his convicts, and the Kali, all of whom they look upon as impersonations of power, and all of whom, if so disposed, may find exhaustless profit in this persuasion. They have sometimes seen the *Rāja Sabrang* * the *Rāja Polis*, † and the *Rāja Bandwan*, ‡ usually accompanied by some members of the official stratum interposed between them and the higher one to which the powers of the latter are assumed to be delegated. The superior ranks are merged in the vague and mythical idea of "Kampani" (East India Company). The great personages with whom they are more immediately concerned are not the European *Rājas*, but the Native *Datus* or chiefs, the power of two of whom, each in his department, the Police and the Land Survey, || they believe to be unlimited, and to descend, in various measures, on those who are supposed to stand well with them. The recognition of heads of villages named by the villagers themselves will afford a means of mutual access to the higher Officers of Government and to them. It will give all of them a sense of being directly recognised by the *Rāja Bēsar* of the Settlement himself as good subjects of the Queen, and of not being merely subjected to the law but of being associated in its maintenance, while the appointments will be objects of a healthy ambition. It will enable Government to inform and influence the population, supplying it, as it were, with an agent and mouth-piece in every *kampong*. If the system be properly fostered, it will go far to keep the influence of the *jumahas* and of religious and other leaders within legitimate bounds, and establish a feeling of attachment to and confidence in the superior officers of Government and of loyalty to the Crown.

9. The system will subserve another and most important end—that of gradually educating the Malays. A large proportion of

* The Police Magistrate.

† The Deputy Commissioner of Police.

‡ The Assistant Engineer.

|| To the imagination of the ordinary Malay the power and resources of the former are boundless. I once overheard a group of Malays talking about a criminal case, and the conclusion at which they arrived was that "he could make the innocent guilty and the guilty innocent." The native surveyors are supposed to have the power of conferring the right to lots of land by surveying them, and the *Datu Sukat Tanah* in his visits to the inland districts is received with more distinction than the highest European Officers of Government.

the villagers are excessively ignorant, and they suffer seriously from their ignorance. Their want of sanitary knowledge and habits is so great that they may be said to cultivate the diseases that originate in or are fomented by dirt and insufficient ventilation.* The overcrowding of both sexes in small huts incites to immoralities from which their religious scruples are not always strong enough to deter them. Their ignorance of the real character of the Government exposes them to misrepresentations and malpractices, and disables them from using the means of redress which the law provides. While seeing little of educated Europeans, they are sought out by Chinese, Klings and Malays who are finished in the knowledge and craft acquired in that great school of cheating under the guise of honest mercantile thrift, piety or good nature—an Asiatic seaport where traders of all nations congregate. From an experience extending over thirty years in which I have been almost constantly in close and unreserved intercourse with the Natives, much of it professional and confidential, I do not hesitate to say that the more stupid and ignorant are defrauded on all hands by the more knowing and crafty. The more ignorant Malay cannot sell his paddy to a Chinese without being cheated, in the confusion to which the illegal but universal use of measures of different sizes and his narrow powers of calculation expose him. Government in its Acts and Regulations lays careful and elaborate plans to protect him from exactions on the part of its subordinates, but these very plans defeat their end, and become means to fresh exactions. So low in the scale reaches the belief of the Malay rustic in the power of every servant of Government to do him good or harm according as he is treated, that he never thinks of questioning the right of even a convict in the Survey Department to a fee for drawing the measuring chain over his land or serving him with a notice, or that of a convict in the Engineer's Department to take his bamboos and plantains without payment. There are usually so many steps between the issue of an order by the head of a Department and its actual execution, that nothing he can do will secure the more ignorant Natives affected by it from being defrauded either by some of his subordinates, or by other persons acting, or professing to act, for them. I make no doubt, to take one Department, that the Malay holders of small lots have, first and last and in one way and

* Hence the frightful extent to which various disgusting cutaneous diseases prevail in every village and almost in every house, and the great mortality, effectually checking the natural increase of the population, from fever, small-pox, diarrhæa and cholera.

another, paid for the lands bought by them from Government much more than the amount that has actually been received by Government. As an illustration of the difficulty Government has in at once protecting its own rights and those of the more ignorant Natives, I may mention the case of a sale by auction at the Land Office some time ago of a number of lots for non-payment of quit-rent. The rule was for the notice of sale to be signed by the Resident Councillor himself, and to be entrusted to the Police to be published, thus attempting to provide against collusion by native subordinates in the Land or Surveyor's Offices with purchasers. A few days after the sale I was told that some lots held on permit, which I had some time previously bought from Malays, had been sold to a Malay, and on making enquiries it turned out that he was almost the only bidder at the auction and had bought up most of the lots at prices absurdly low. For the fruit trees on one of mine I had paid \$25, and was still liable to Government for the price of the land. This lot was knocked down to the man at about \$4—land and trees. The notice had been published by placarding it in a few places and by a Police peon beating a gong and proclaiming that certain lots were to be sold, but no special notices were given to the holders of these lots. So far there was ground for presuming collusion between the purchaser and some of the subordinates of Government. But on pushing my enquiries I found that the lot-holders had received notices to take out grants several years previously and had not come forward to do so, not considering the lands to be then worth the Government price, and I was led to infer that some of the more astute were themselves parties to the collusion, which had a double object, the more recondite one being to enable them to get grants at a lower rate than if they had to pay the fixed price as well as rent for these years. A case came before the court a few years ago in which it was proved that a Malay had obtained large sums from the ryots of some districts on the pretext that he was empowered to take a fee from each to get a survey made, and from what Malays have told me from time to time, I believe that such exactions have been common, and that it is seldom that a survey is made, or grant issued, for one of the more ignorant Malays, without some one or other persuading him into making irregular payments of the kind. The general Municipal Act provides an elaborate system of checks to protect the more ignorant rate-payers from wrong. They must have at least 15 days' special notice of all first assessments and every subsequent increase of valuation, to enable them to get a review of over-valuations; a bill must be presented to

them and 5 days given them to pay it; a warrant of distress is then to issue, but no sale is to take place for other 5 days. The fees payable are all fixed by the Act, and there are none until the property has been actually seized as a distress. Nothing would seem better devised to protect the ryots. But, in reality, each fresh shield turns into a weapon of exaction in the hands of an unscrupulous bill collector. Fees have been demanded and taken for the notice, and on the warrants of distress when no distress has been made. It may thus readily come about that a stupid Malay pays many times the actual amount of his bill.

10. The Malays in the Province are exposed to suffer not only from the exactions of unscrupulous persons in or hanging about the Police, Land, Survey, Assessment, Engineer's and Magistrates' Departments, and the offices of the Registrar and Agents of the Court, but, to a very large extent, from those of the Kalis, who claim extensive and undefined powers and exercise a jurisdiction to which they have no title. The large and pernicious power of the Kalis, which poisons domestic life among the Malays, is based on a gross misconception. Originally in all Mahomedan countries, and to this day in several, including the native states in India, the Kali is the supreme judge—civil, criminal and ecclesiastical. He is required to administer justice in a public place. In a non-Mahomedan country, the Kalis of Mahomedan communities must derive their authority from the Government of the country. By the law of this Settlement, civil, criminal and ecclesiastical jurisdiction is vested exclusively in the Supreme Court, the Courts of Requests, the Magistrates of Police and the Justices of the Peace. No law gives authority to the local Government to appoint Kalis, recognizes the office, or defines its powers. From an early period in the history of the Settlement, the local Government appears to have appointed persons under the title of Kalis, but without affecting to confer judicial authority on them or to point out their functions. Governor BLUNDELL declined to do more than recognize them as persons deriving certain undefined powers from the voluntary election and submission of associations of Mahomedans, declaring that he had no legal authority to appoint them. It may be doubted whether other Governors intended to do more. It is clear that none of them can have assumed to confer on the so-called Kalis any portion of the supreme judicial powers which attach to the office in Mahomedan countries. In practice the Kalis have usurped compulsory jurisdiction over all the Mahomedans inhabiting the district in which they exercise it. Knowing it to be essential to the recognition of their authority,

they have affected to hold their appointments from the Government. They have assumed as much of the powers attaching to the office in Mahomedan countries as they have been able to do in the presence of the regularly constituted Courts and Judges of the Settlement, and considerably more, probably, than they would be able to justify, were the question of their legal position and powers formally brought under judicial consideration. Appointed in so irregular a manner, and, as judges, laxly tolerated rather than recognised, the office has been deprived of those safeguards by which the regular administration of justice is surrounded. The Government from which they profess to derive their appointments does not select them or subject them to any test of fitness in respect of character or learning, and it leaves them without control. No public courts are provided for them, and they exercise their judicial functions in their own houses or in small sheds attached to them, which they dignify with the name of *Balai shara*. Their jurisdiction having no legal foundation and being only limited by the ignorance or acquiescence of suitors, shifts with the requirements of plaintiffs, but is generally understood to be confined to cases between husband and wife, embracing suits by the husband for restitution of conjugal rights, and by the wife for maintenance, dower, co-habitation and divorce. The Kali issues summonses to defendants and witnesses under his seal. For all such process and its service and for his judgments, he charges fees to a considerable amount. Particular Kalis have, from time to time, been notorious among the natives for their corruption and extortion. They have hired themselves to men colluding with wives to obtain divorces and marry them, or with the parents of young married women seeking to free their daughters from the marriage bond in order to marry them to more wealthy suitors. In such cases, the first step is for the woman to go, or be taken, to the Kali, where a complaint of want of sufficient maintenance or other cause of divorce is entered, or a pretended divorce set up, and the husband summoned. Adjournments are made from time to time, and further evidence adduced and in the meantime the Kali receives bribes from both parties and keeps the woman in his own house where she has no protection against his criminal advances. Cases are even said to have occurred in which Kalis have pandered to their own sons and to friends. It must be said that such practices do not excite the universal disgust and indignation which might be expected and which indeed would prevent their being long indulged in. An old lady, the wife of the founder of one of the mosques at Permatang Bertam, who enjoys a high reputation for piety and strict-

ness, on being asked, with reference to a statement made in her presence by a witness in a case to which a relative of theirs was a party, whether such things could be, and how it came that they were tolerated, replied that it was only for a few days and with the Kali. But Malay fathers and husbands, less indulgent to the frailties of her sex and race than this old lady, have frequently spoken to me bitterly of the extent to which the peace of families is disturbed and immorality promoted by Kalis. Some go so far as to say that most of the Malay women who become prostitutes in town have acquired their vicious habits when residing in the houses of Kalis and induced by them to take this infamous means of raising a fee of \$20 or \$30 to pay him for the divorce. Even the more respectable Kalis, who are not accused of debauching their suitors or leading them into debauchery, are, with rare exceptions, said to be accessible to bribes, and none of them has the slightest pretension to the qualifications necessary for the judge of a divorce or any other Court. "I regret to observe," writes Colonel Low, "that, so far as my experience extends, there is not a native at this Settlement of Pinang who could be safely entrusted with the power of a Justice of the Peace or even with a lesser judicial independent authority."* The more cultivated Malays themselves say that the very word Kali is an offence to them, and that

* One of the present Kalis (not now recognised by Government) makes a living by selling inspection of the notes of marriages kept by, or for, his father, who was the great Kali of Penang in his day. In a case that occurred not long ago he demanded \$1,000 to search for and produce one of these notes. In this respect he is not worse than any other native would be who had the custody of papers of value. A Pēnghūlu Bēsar, who also acted as a sort of Notary for his district, drew up a will for a Malay who went on the pilgrimage, leaving the will in the Pēnghūlu's keeping. The persons interested could not get it without paying a fee of \$30. I advised them to take legal proceedings to recover it, but they said that the Pēnghūlu might deny that he had it, or produce it and give some evidence to invalidate it, and he was so highly reputed by the officers of Government and so much liked and trusted by the Judge that he was sure to be believed. In the former case compulsion would have been equally hazardous, as the opposite party might have made the Kali present to burn the paper, and he would merely have had to say in Court that no such paper was to be found among his father's records. The Kali's father was a very gentlemanly and pleasant Arab of Mecca, a universal favourite of the Europeans, including the officials. In one of the first cases in which I was engaged in the Court he was called as a witness on the other side to speak as to some paper. In cross examination I asked him if he could read and write. He indignantly desired the interpreter to give him a Koran and began to read fluently from it, but unfortunately it turned out that he held it upside down, and I fear he never quite forgave me the discovery. He knew a great deal of it by heart.

the temptations to which the office exposes its holders are so great that a good man who takes it soon becomes a bad one. None of the learned Malays of any reputation will accept it. The more ignorant Malays of the interior are exposed to be fleeced by any one who pretends to be a Kali. Lately when at Kamlun I found a Malay going about among his friends in great anxiety of mind to borrow the large sum, for him and them, of ten dollars. On enquiring into the cause, I learned that his wife had left him a few days before on pretext of visiting a sister at Bagan Jermal. Next day he received a summons under the *chap* of a Haji at Bagan Ajam professing to be a Kali, but of whom and his jurisdiction the Kamlun villagers had previously been happily in ignorance. He hastened to the sister, who told him that his wife was with the Kali. He went to the Kali, who would not produce her, but told him that if he wanted to get her back he must pay \$10, "which is as much," said the man plaintively, "as I paid for her twenty years ago when she was a virgin" (meaning her dower).

11. The Malays of the interior are also infested by a class of parasitical Malays, or half Malays, who make it their business to spy out flaws in titles and latent causes of family disputes, incite to litigation, get the partition and sale of lands into their hands, and usually exact a share of the property much beyond what any fair commission or actual costs of suit would amount to. Their own ignorance and carelessness are themselves a fruitful source of trouble and litigation. Wills are seldom brought into Court to be proved, or letters of administration applied for, until many years, sometimes 20 or 30, after the death of a land-holder and when, owing to intermediate deaths, it is difficult or impossible to prove the will or come to a satisfactory decision on contested facts of marriage, divorce or paternity. A will was brought to me a few days ago which had been acted on, without probate, for about 20 years. The testator had added some extraordinary imprecations at the end of it to prevent any of his family attempting to disregard it, but he had not signed it, neither he nor the writer appearing to have known that this was essential and would have accomplished what his legacy of curses has failed to do. There was a case in Court a few years ago which turned entirely on the question whether the person named as grantee in a Government grant of a piece of land was the father or the grand-father of certain of the claimants, and after hearing much evidence, and giving the parties every opportunity to call additional witnesses, the Recorder was unable to make up his mind on the subject.

12. It appears to me that all these evils in mind, body and

estate, arise from one source, *ignorance*, and can only be effectually cured by removing it. The system of village organization supplies the means of making a beginning in this work. The attempts hitherto made by Government to educate the Malays of the Province have failed, because the object aimed at was indefinite and too remote from their daily life and business. The Malays have already a large amount of valuable practical knowledge, well fitted to carry them successfully through life in a purely Malay country. The first step should be to add to it that business knowledge which will adapt them to their present position as British subjects. Their first want is that of some plain elementary information about their duties in keeping the peace and suppressing crime, the powers and mode of arresting criminals, the positions and powers of the different officers and servants of Government, the rules relating to sales of Government land and assessment, the fees payable under the land, assessment and other regulations that affect them most closely, the effect of marriage and divorce on rights to property, the mode of making wills, the division of the estates of intestates, the maintenance of wives, the maintenance, custody and guardianship of children, as to what cases must be taken to a Magistrate and what to the civil courts, what are the real powers of a Kali, &c. They would also learn, what few of them know, that the courts are not shut in the face of those who are too poor to pay the usual fees. Short tracts in Malay, containing information of this kind, placed in the hands of the Katuas, and supplemented by occasional discussions with them and the villagers by the Magistrate when visiting the districts, would, I am certain, be valued by the Malays, and in time, give them a sufficient stock of useful knowledge to protect them from the more gross oppressions and exactions to which their ignorance now exposes them. In most of the villages one or more persons who can read are to be found.

The first step having been taken and time given to make good their footing so far, tracts might follow containing some common sanitary facts, shewing the advantages of good ventilation, of cleanliness in the *kampong*, house, dress and cooking, of vaccination, of drainage, that the proper place for dirt is not under the house but under the ground at the roots of their trees; and while enlightening them on these homely matters the opportunity might be taken to get the Katuas to set about the adoption of the sanitary provisions of the Conservancy Act and keeping the common village paths and drains in better order.

The use of the Roman characters instead of the Arabo-Persian for Malay might, in due time, be introduced, as the Dutch have done so successfully and with such signal practical advantages in Netherlands India. When some progress had been made in establishing village schools on this basis, a new zest and larger scope might be given to their awakening literary appetite by supplying them with copies of some of the best works extant in their own language but of which few of them have ever heard, with translations of some of the Arabian Nights, and the like. Tracts on geography and ethnography, the elementary facts of meteorology, astronomy, botany, &c., might follow in due time. No attempt would, of course, be made to meddle with their religion. All attempts of the kind have hitherto failed and only tended to excite suspicion and arouse bigotry. We may freely allow to them, with some qualifications at which they will not take umbrage, that the better Mahomedan the better man.*

13. In my memorandum of 20th August I suggested that, in addition to their duties of a Police nature, the Pēnghûlus might have others assigned to them, such as keeping a registry of the inhabitants, of births, deaths, marriages, divorces, &c. Each might be supplied with a blank book in which to write, or get written, a diary of all such events, and others of public importance or interest, such as crimes and offences, accidents to life, floods, droughts, the state of the crops, &c. This would itself serve as some stimulus to education, and it would furnish a contemporary record valuable in courts of justice and materials for general official registries to be kept by the Magistrates.

The Pēnghûlus and Katuas might also do much good service with little trouble to themselves by assisting in protecting the public rivers, canals, drains, embankments, roads, and landing places from injury and giving immediate notice of injuries which they have been unable to prevent to the nearest resident officer of Public Works. At present water-courses of all kinds are almost constantly being injured or obstructed by buffaloes, fishing stakes and traps, dams, &c. Roads, paths and canals in course of formation are seriously damaged by cattle. Works like the Muda Bund are liable to be injured during their progress, and after completion require constant watching to prevent careless or malicious damage. The heads of the villages along the course of such works might give good aid in protecting them. Few of the landing places are kept in good order. When the harvest is over herds of hundreds

* See Note at end.

of buffaloes are let loose over the plains and public roads, and although a vigorous attempt was made by the Police last year on complaints made by the Assistant Engineer and myself to prevent cattle trespass, it failed, owing to the number of the cattle, the difficulty of catching them or ascertaining the names of the owners and the little time policemen have to spare for the purpose.

I would further venture to recommend that, instead of the elaborate system of protection against over-valuations and exactions, provided by the Assessment Act, an account in Malay of the rates payable by the inhabitants of each village be given to the Pěnghûlus and by them to the Katuas, about two or three months before the day on which payment is to be made, and explained to the villagers. They would much prefer this to the present system, and the Katuas and Pěnghûlus are prepared to have the money ready on the day fixed, when the Collector would only have to attend at the nearest Police Station, receive it, and sign the receipt on the account. This would supersede the necessity of making out bills and notices and employing so many bill collectors and their subordinates, and if the commission now allowed for collection were given to the Katuas it would make the office more prized. The Pěnghûlus might be allowed a small proportion of it and be exempted, as the old Pěnghûlus were, from rates on their lands and houses. The collection was at one time entrusted to Pěnghûlu Mukims on a commission, but cases of default occurred, owing partly to a bad selection of Pěnghûlus, but chiefly to the sums which each had to collect being too large. The sum for which each Katua will be responsible will be too small to offer a temptation to embezzlement. The plan might be tried without any alteration of the Act. The Katuas and Pěnghûlus will also be very useful in settling petty disputes and maintaining good feeling among the villagers. When quarrels arise between inhabitants of different *kampongs* or *dairahs*, the Katuas and Pěnghûlus might form councils of conciliation.

The Pěnghûlus might also be entrusted, under the controul of the Magistrate, Engineer, or other European Officer, with the regulation of the supply of water from the drains for irrigation in the dry season. At present the Malays dam the drains to flood their fields, without reference to the needs of their neighbours above or below.

14. Along with the Rolls I enclose a table with the names of the *dairahs* and *kampongs*, their Pěnghûlus and Katuas and the number of male adults in each who have signed the Rolls. The total number of the latter is 3,663, representing a general population, women and children included, which may be estimated at

about 20,000. As both married and unmarried women hold lands and other property, marriage not affecting the right of the wife in her estate, real or personal, the influence of the Katuas and Pěng-hûlus embraces a much larger number of persons than appears from the Rolls.

15. In conclusion, I venture to remark that while the village organization may with advantage be permanently maintained for some of its purposes, I would contemplate a gradual curtailment of the duties of the heads, as the progress of cultivation and, with it, of the revenue enables Government to make adequate provision for Police, Conservancy, District Courts, and Schools in North Province Wellesley. If we had a sufficient number of intelligent and trained policemen, the regular employment of village constables would be unnecessary and objectionable. At present many of the policemen are not better educated or more intelligent, and are probably less trustworthy, than the least promising of the Malays selected by the villagers as their headmen.

I have, &c.,

J. R. LOGAN.

Permatang Bertam,
22nd November, 1867.

Note to para : 7.

*The late Colonel Low, for so many years Superintendent of Province Wellesley, described this class graphically, and his remarks apply not only to the Jawi-pakans properly so called, but to all descendants of Indians born and brought up in the Settlement. "A Jawi-pakan is the offspring of a man of Hindustan [India] and a Malayan woman [or a descendant of such an union]. He inherits the boldness of the Malay and the subtlety, acuteness and dissimulation of the Hindoo [Indian]. He is indefatigable in the pursuit of wealth and most usurious in the employment of it when gained. Few employments come amiss to him. He cloaks ignorance where it exists, or makes up for it by pretence and zeal. His fingers seem to have a chemical affinity for the precious metals; he avoids downright theft, yet the transit of money or money's worth through the former is at a discount varying in amount according to his calculations of detection. He is cringing to superiors, overbearing, and, where there is no check on his conduct, tyrannical to inferiors; like one of the feline tribe when it has changed its quarters, he carefully obtains a perfect acquaintance with all the trapdoors, outlets and hiding crevices of the portion in which he is placed. Thus secured he makes the most of that position. If he holds a public situation, he tries to balance his peculations or malpractices with the above chances of escape, and generally succeeds, and should this fail he compounds for safety with his defrauded creditors and dupes, and quashes informations. It is not here intended to include a whole class in the above description, yet it is to be feared that exceptions to the picture are fewer than could be wished. When under strict management, the Jawi-pakans are undoubtedly a very useful class

in the Straits, and might not conveniently be dispensed with."—*Dissertation, &c.*

The class of these men in the public offices are mostly related by blood or marriage. The progenitors were Jawi-pakans of Kēdah, but while some of the present 1st and 2nd cousins are not distinguishable from Malays, others are hardly distinguishable in person from Klings. The paid Police Pēnghulus, the collectors of Government rents and Municipal rates, the land measurers, the shroffs, Malay Writers and Interpreters have always largely belonged to this family alliance, which also includes several of the leading men of the *jumahas*, many of the principal Malay and Kling (Pinang born) merchants, and maintains a hereditary connection with the Kēdah Court. Members of it are often employed by the Rāja of Kēdah as *kranis* and land-measurers. Captain LIGHT, in a despatch to the Supreme Government of India, dated 12th September, 1786, gives, in the course of a report on the state of affairs in Kēdah, a strong instance of the extent to which the cunning of natives of India and their descendants sometimes enables them to rule Malays. "Datu Sri Rāja (formerly named ISMAL, and a common coolie) is now the King's merchant; he is a deep, cunning, villainous Chuliah. By working on the King's pusillanimity and raising jealousies, he reduced the power of the great men and exgrossed the whole of the administration, by preferring only such as he thought attached to himself. To save the King from pretended assassinations, he built a small brick fort and built him up as in a cage; no one dares presume to go to audience without his knowledge. If he found any of the great men likely to get into favour, he bribed them to his interest. By monopolising every species of commerce, and oppressing the Malays, he found means to supply the King's necessities without his having the trouble to enquire how it [the money] came." "He [the king] receives likewise a deal in presents and fines. Every person who has any demand to make, or suit to prefer, first presents a sum of money which he thinks adequate to the demand; if the King approves of the sum he signs the paper, and his suit is obtained, *unless another person comes with greater sums.*" This would serve as an account of the administration of justice in the Malay States at the present day.

The Colonial Chinese (Babas) by intermarrying among themselves, and the women with pure Chinese, have largely eliminated the original Malay half-blood. They are distinguished by their conceit and forwardness; but have more softness and amenity of manner than the Jawi-pakans; retaining, in this respect, the impress of their Malay decent and association. They are intelligent, bold and pushing, and some of the leading men of the Secret Societies, notably the head of the Twa-peh-kong, are drawn from this class. It is through their intimacy with the town Jawi-pakans and the Malay heads of the *jumahas* that the latter societies have been so easily brought into alliance with the former, notwithstanding the ban placed by Mahomedanism on all friendly association with "infidels." It should be added that there is a considerable class composed of Jawi-pakans, Babas and Malays who are noted for their "fast" lives, and many of whom are led on from gambling and licentiousness to theft and other crimes. Their recklessness and love of mischief and excitement render them a dangerous element in the societies, to which large numbers of them belong.

The Chinese are gradually pushing their way among the Malays of North Province Wellesley, and as they increase in numbers and wealth, the Malays borrow money from them whenever they can, become more dependent on them and more liable to be seduced into joining their societies. At present

these settlers are chiefly Hokkien shop-keepers or hawkers, and Kwang-Tung paddy planters and rice dealers, who have little social connection with the Malays, but this does not prevent their getting wives among the needier Malays and Samsams. The time is not far distant when the *babas* will have more influence in many parts of the Province than the Jawi-pakans now have.

As the Malays themselves form the great mass of the population of North Province Wellesley and considerable errors are to be found in the published accounts of the character and habits of the race, including even that by Mr. VAUGHAN in the *Journal of the Indian Archipelago*, which is, in many respects, just to them and a great advance on previous delineations of them, I subjoin an extract from some notes on the races of the Settlement and the Malay Peninsula which, at the request of the Local Government, I furnished, about two years ago, for transmission to the Government of India.* They apply more to the fully cultivated and peopled than to the wilder districts of the Province:—

“The Malay is good-natured, courteous, sociable, gregarious and gossiping, finding unfailling amusement in very small and often very indelicate talk, jokes, and pleasantries. To domestic and social superiors he is extremely deferential, but with no taint of that abject or fawning servility which characterises many Asiatics of higher civilisation. His intellect has little power of abstraction, and delights in a minute acquaintance with the common things around him, a character that reflects itself in his language, which is as rich in distinctions and details in the nomenclature of material objects and actions as it is poor in all that relates to the operations of the mind. He is slow and sluggish, and impatient of continuous labour of mind or body. He is greedy and niggardly, and when his interests are involved his promises and professions are not to be trusted.

The Malay treats his children with great affection and with indolent indulgence. Women are not secluded, and the freedom which they enjoy in their paternal home is little abridged in after-life. Early marriage is customary and necessary, for if it were long postponed after puberty, it is to be feared that their religion would not always restrain them from the license which the habits of the non-Mahomedan nations of the same race permit to unmarried girls. In the Malay States the law sanctions slavery and subjects the person of the female slave to the power of her master. In this Settlement the Malay finds compensation for the deprivation of this right in that of divorce, and the extent to which it is availed of in practice renders marriage little more than the legalisation of temporary concubinage. The independence allowed to women and the manner in which their parents and other relatives usually take their part in domestic quarrels, enable them to purchase their divorce, or worry their husbands into granting it, whenever they wish to take new ones.

The habitual courtesy and reticence of the Malay and the influence of his religion too often mask the sway of interest and passion to which he may be secretly yielding, and under which he becomes rapacious, deceitful, treacherous and revengeful. It has become customary to protest against the dark colours in which the earlier European voyagers painted him, but their error was less in what they wrote than in what they left unwritten. Under bad native governments, leading a wandering life at sea or on thinly peopled borders of rivers—the only highways in lands covered with forest and swamp

* See No. 7 of this Journal p. 88.—Ed.

—trusting to the kris and spear for self-defence and holding in traditional respect the prowess of the pirate and robber, the Malays became proverbial for feline treachery and bloodthirstiness. Under the Government to which they have been subjected in Province Wellesley, and which has certainly not erred on the side of paternal interference, for it has given them as much liberty as the English yeoman possesses, they now form a community, on the whole, as settled, contented, peaceable and free from serious crime as any to be found in British India—a result due to the disappearance of forests, the formation of roads, the establishment of a regular Police and the administration of justice by English lawyers.”

To complete this brief Note on the various classes entering into the population of North Province Wellesley, a reference must be made to the Samsams, the descendants of rude inland Siamese of Kédah who, some generations back, were converted to Mahomedanism, a religion which still sits loosely on them. They form the majority of the inhabitants of many of the North-eastern villages, in which Siamese is still the current language, although, with few exceptions, they speak Malay also. Many of them are more stupid and ignorant even than the Malays in the same condition of life, and many are knavish, thievish, and addicted to gambling and opium-smoking. Of both races, indeed, it may be said that while the mass are ruder and simpler than any other class of our composite population, there are among them many men habitually predatory, and dangerous from their treachery or ferocity. Their cunning, however, is without the intelligent fore-thought and subtlety of the more advanced races, and they set about crimes not of blood only but of fraud, such as forgery and false personation, in a careless, bold and straightforward manner, in apparent unconsciousness of the risk of detection to which they lay themselves open, and often, in the latter class of crimes, on the instigation of others and without any clear knowledge of the real character and consequences of their acts.

Note to Para: 12.

As a religion Mahomedanism is infinitely superior to the native religions of the Archipelago. Its most objectionable feature, in a political point of view, is not the universality and closeness of the brotherhood which it establishes among its professors, but its arrogant exclusiveness. It tolerates other creeds but places their holders under a social ban. Friendly association with unbelievers is a deadly sin and makes the sinner liable to excommunication. Since the riots of August one of the *ulimah* has put in force this doctrine to deteah the Malays from the Chinese Societies, but it is equally applicable to friendly association with Europeans, and might, in certain contingencies, be used to excite hatred to this class and opposition to Government. Hence the impolicy of allowing any of these *ulimah*, or any so called Kali, to assume jurisdiction, or social or spiritual government, over the Mahomedans generally, or large sections of them. Their recognised associations should be confined to the *jumahas* or congregations attached to each mosque; and the persecutions every now and then made by the leaders, to which those are exposed who will not submit to the attempts at establishing by coercion a fanatically rigorous interference with private liberty, should be discountenanced, and, when they overstep the limits of discipline allowed to other religious societies, punished. The more the influence of the *gurus* or religious teachers in the Province extends, the more arrogant they become. They entirely lose the courteous and deferential manner of the ordinary Malay, and mark their sense of their superiority to the European infidel by either ignoring his presence

altogether, or, if saluted by him in the usual mode, returning the courtesy by the least respectful of the several modes of salutations practiced by Mahomedans.

Minute on Mr. J. R. Logan's Scheme for forming a Volunteer Village Police in Province Wellesley.

The subject of a Volunteer Village Police has frequently engaged my attention, and I have often discussed the question with Mr. LOGAN, who has long advocated its adoption in the public prints. The plan seems peculiarly well suited to our position in Province Wellesley, which possesses an irregular jungle frontier, where marauders can always find shelter and concealment and can threaten our villages at all points with perfect impunity so far as the Municipal Force is concerned. The whole of the N. E. and E. frontier may be said to be entirely without Police protection, and any scheme that promises to enlist the assistance of the villagers in aid of order and to supply the place of a Police Establishment should, in my opinion, be cordially welcomed and supported by Government.

A village Police will not only be useful against external marauders, but also in the case of internal commotions caused by the Secret Societies, when, sometimes, large gangs roam over the country uncontrolled, until a hasty collection has been made of the rural population, which, if properly organised on the system proposed by Mr. LOGAN, would certainly prevent any serious collection of rioters, or at any rate be well prepared to cope with them if they should venture to take the field. There is another incidental advantage attending the establishment of a Village Police, which would be of vast benefit in giving a support to numbers of Malay and other inhabitants who are now intimidated into joining the Secret Societies by their isolation. If they could count on the support of the village chiefs and their brethren associated with them in the service, they might bid defiance to all threats of the heads of *Jumahas* or *Hoeyes* who would be afraid to play an open game where they might be speedily brought to account.

If I remember rightly, Mr. LOGAN had gained the adhesion in the North Division of the Province of about 3,500 Malays and others in favour of his proposed plan. I am surprised and greatly regret that a trial was not made of it. The expense attending it was trivial, while it supplied a palpable want which has little chance of being otherwise met.

It was my intention to have availed myself of Mr. LOGAN's assistance in inaugurating such a project when the transfer of the Government took all power out of my hands.

I have perused with much interest the valuable memoir on the population of the Province drawn up by Mr. LOGAN for the information of the new Government. It shews what a useful auxiliary to the peace and safety of the community the scheme he advocates would prove, how easily the force could be raised and turned to account, and how consonant its guiding principles are to the habits and ideas of the people. I trust it is not improbable that when the new Officials have become more familiarised with Malay customs and feelings they will consent to give a trial to this force, of which it can, at any rate, be said, that if not found so advantageous as its promoters assert, it can in no way effect the slightest possible harm.

H. MAN, Col. M. S. C.,

late R. C. Penang.

February 12th, 1868.

[The foregoing paper was printed, but not published, in Penang in 1868. It contains a vivid and accurate description of the composition of Native Society in Penang and Province Wellesley, written by one of whom Colonel YULE truly said that he "carried to his too early tomb a vaster knowledge of the races and regions of the Indian Archipelago than any one else is likely to accumulate in our day."—Ed.]



花會

